

M 952

Tuesday, March 22, 1966

Mr. Nyland: Questions, or statements.

Girl: I'd like to have a task in connection with what you suggested to me about being more emotional, like acting about things which I don't usually feel much emotion toward, and I'd like to have the task with something to do with my baby. I've been doing little things now and then and I feel that I need the help of a task to really dig into it.

Mr. Nyland: Aren't you emotional at the present time?

Girl: No, there are lots of areas like, that are just routine (), like changing diapers.

Mr. Nyland: No, what I mean is, do you have the emotional machinery. Sometimes people have not much, it doesn't function correctly, a little retarded in their emotional center. You are not. It may not always come out, it is a certain control. You may not show it, but you quite definitely feel it. You know it is there and could be set in motion .

Girl: Yes, but I often don't even acknowledge it, that it's there.

Mr. Nyland: I know, but all it needs is an outlet, and regarding the baby it has to be an outlet that comes through your mind so that your emotion can have fair play.

Girl: It has to()come through my mind.

Mr. Nyland: You have to think about it and then you will allow you emotions to operate. Alright.

Girl: Yes

Mr. Nyland: That will mean as long as the machinery is there all

you have to do is release it. If the machinery is not there, it will have to be developed. Now, if your mind regarding the baby finds certain things where you could become emotional about. What is there you think, about the baby, that you like or that you really could feel, or that you could even reason out that you could become emotional about. It depends how you look and how you think about the baby, for instance, you may look at the baby as someone growing up, wishing for it to become a real man. You may also look at the baby as a person who happens to be on this earth and conditions on this earth are not so nice, and you may have a feeling then that it will suffer. Your main wish is to associate not only with yourself but with others who will help it to grow. And it is these kinds of thoughts that you should have in mind whenever you look at the baby as someone who is going to grow up, and for whom you want to provide certain opportunities. Having that in mind you'd start now building foundations toward such opportunity. How will you think that the baby should really act to certain conditions which you provide and you as it were can organize. For instance, if you want him to grow up as an artist, or a scientist, or as a philosopher, or as a religious person, what would be at the present time your attitude, and what would you do.

Girl: Well, I think I'm opposed to wanting it to grow up to do anything that I want, if you follow me.

Mr. Nyland: Yes, of course, it links up with what you think is right for the baby.

Girl: I mean I don't like this idea of wanting it to be something.

Mr. Nyland: You want it to be a man. You are not defining that it should be a priest. You want it to be a man, a Harmonious man, an all around man, a man who has character, a man with ambition, a man with aspiration in whatever direction it may be, a man who can stand on his own feet, a man who can be a friend, a man who can love animals or plants, or perhaps be sensitive towards certain things that outside life acts on(), you see, this is what I mean. I try to visualize maybe how it will be five years from now, ten years from now, and now I take steps in order to start providing it already with certain things so that it can grow in the direction without defining what it should be. First, the emphasis is only that there should be a manliness about it, and how do you imagine that man would grow up, what would he be ten years from now. If you want him to be an artist you would surround him at the present time with the kind of thing that would ~~have~~ appeal to him and develop his feelings. *I* It may be color, *I* It may be something else, maybe a lot of nature. Do you see what I'm driving at?

Girl: I'm not sure because this idea of imagining what he would be, I don't know how to think about what I want him to be other than this specific thing, I mean very general thing of being a man.

Mr. Nyland: How do you imagine a man? Will you prepare at the present time conditions, let's say a very simple thing, you want him to have taste.

Girl: Taste, you mean, good taste kind of thing.

Mr. Nyland: Yes, in general. Taste, sometimes intellectually so he can distinguish between things that are right or wrong,

taste of the body so that he is not objectionable to certain things that obtain to him, that are put in front of him so that he can receive it. Taste regarding surrounding and interior decorating, taste for good literature, taste for certain books of a certain kind, taste for the possibility of a development in the direction, let's say of opera, that you want to build up imagination in the child, that the child can stand on his own two feet and has it's own will; that the child becomes independent of other people. All these kinds of things when you look at him can go through your mind and that can fill you with a very definite wish that you want to do something, in whatever direction it may be. You will have to feel that that is what you wish to do. And your mind will help you to try to define it and, of course, you want to remain general because you are not going to define exactly what he should be. But the characteristics of a man, what are they, strength, certain will power, quite definitely consideration, also sacrifice at certain times, not to give in to whatever he thinks but what is really right, and in general create such condition in which he will grow. In playfulness maybe but also using his time, not allowing him to leave everything the way it always has been, when he plays that he doesn't clean it up, when he has dirtied himself that you () can teach him, and all the time with this you have to feel that it is right. You understand what I mean? It is not intellectual. It's the changing over from that which is an intellectual concept into a real desire on your own part of wanting to create certain conditions.

Girl: I will say in regard to what you're saying that I don't think any of this. He's too young

Mr. Nyland: No he isn't.

Girl: He's only ten months old. Well, then I don't know what he's capable of and I must say I'm very reticent to put too much on him.

Mr. Nyland: You don't have to put too much on him, only it has to be in your mind and you have to have that feeling towards him. And the task is whenever you look at him that what you think is translated into feeling.

Girl: Whenever I look at him?

And
Mr. Nyland: Then you think about possibilities, and that is translated in you into feeling. That it even comes out of you when you pick him up and you look at him and you have in mind what he would be as a grown up person, as an ideal man that you conceive in some way or other, that is certain traits of character and if that is with you in your mind and then could as a wish, as it were going through your arms and hands when you hold him, coming out through your eyes when you look at him, and you want him then to be that as if something of that kind already is crystallized in you and you would like that to flow over into him. Does that make sense?

Girl: Yes, that's very good.

Mr. Nyland: Yes, it is very good, I know. It will help you.

Girl: I'd like to report on my task. I was to take five periods during the day and try to work intensely for fifteen minutes, and during those five periods and to work with a smile on my face, or as if I were enjoying it. I'd like to say that first how it went, and then I'd like to say that I came out with a definition of work that I want to ask you about. First of all, the first half of the week it was like a new world, me working with a

smile on my face and it began to appear that the smile reminded me to work ~~without~~ ^{without} my mind saying alright now, observe yourself and I felt very worried about that because I felt maybe I'd connected up with something in myself that was more like feeling about ~~than~~ work than the wish that left me. After about four days that went away and the last part of the week has been difficult very difficult, and I would say that I tried more the last half of the week to work during those fifteen minutes but for some reason or other no matter how hard I was trying I knew I wasn't awake and this may have something to do with the definition that occurred to me which is that being awake means that 'I' is my guest, I felt that, it was like I was being visited by 'I' and once I came to that idea and I saw that it meant what had ~~been~~ work for me or waking up just didn't have any kind of a taste and it turned out to be something that may be a thought, I don't know but the question is now, I guess, what should I do.

Mr. Nyland: Well, we can agree on the definition, can't we? But you know it's a guest that you create first. There is something in one without any question which wants something of that kind to exist. Deep down in each person there is a dissatisfaction sometimes it is covered up by a variety of different things in you ordinary life and then after a little while one doesn't see it or hear it anymore, and then one has made an adjustment. But when one remains alive and sees that it is necessary for one's aliveness to take on a certain form and particularly that one is slaughtered many times by seeing that the form that has to be taken happens to be a machanical one, or is without any possibility of being directed the way one sometime wishes, and then for that reason I will try to

have something that will actually function differently regarding myself and which ultimately could help me in developing that what I now consider a will of my own. So when I say I greet it as a guest there is something that I create and thereupon comes from within one this desire, that kind of search maybe, or trying to find satisfaction for oneself, or a search for freedom, or the search equilibrium, or balance, that with that I say if I now can only have something that could become a guide for me I now invite that kind of a thing as a guest, but the difficulty is that the guest is still so small, although it has a quality and whenever it is there I know that it is there because it is different which I simply call a certain objective possibility or a faculty or something with a little bit different I then starts. Well, in any event it has a different kind of characteristic compared to the totality of myself and only could be compared to that which is the basis of my wish to do something about myself and I could call that then, magnetic center. Whatever it is that strikes in one where it is really, it is like the chicken and the egg, which is first I do not know. Sometimes it happens to be that it is within one and it starts from there. Sometimes it happens to be in a certain surrounding in which I happen to live, perhaps as an atmosphere for which I then become sensitive also for some reason or other I don't know and that then it affects me but the final result is that there is something within me that wishes this I to become for me ultimately I call it a guide or at least a desirable guest. But the guest must have power so I endow it as if for me this guest now becomes for me like a god telling me at times what I should do,

or, simply by it's mere existence affecting me. If it is that kind of a guest it is alright, that is if I now place it for the time being as if outside and it is now becoming more and more part of me when it is a development of a certain objective faculty in me, or when it is something that starts to grow in my feeling as a desirable something also in the form of that kind of an emotion that I have this wish for further growth, then the guest starts to exert itself, and it is really that that then produces at times a certain measure for myself so that then the little 'I' starts to grow up and again it is my own creation so when I wish it to grow I have to feel it in a certain way so that it can grow because I remain, something in me remains responsible until the time that 'I' is sufficiently grown up to become responsible on it's own. When this takes place that what is then 'I' starts to affect me, that is it is in the first place a form of light and enlightens me as it, as my personalty, and then what happens is really that 'I' starts to realize that that what it observes, what 'I' observes, is a personalty which is completely bound up with a variety of different things, habits, and all kinds of forms of living, () that form of life in myself as a personalty happens to be bound. This you can call to some extent, I call it the first freedom, because what 'I' then is is free and can see what takes place and the realization on the part of 'I' by throwing light on that what is me it is observing my personalty as it behaves simply means the freedom that there is something that can be independent of myself. Now the question is how far can this 'I' grow, and I do this by different kinds of means by giving it more and more () of

observations of myself in certain conditions so that when it grows by receiving from ~~each~~ ^{the} task to have to observe myself that then with this when 'I' is full grown 'I' will start to function beneficently towards my personality. Now in how far this question of the fifteen minutes it was really helpful I do not know because there is in the beginning a curiosity and it is new but when it becomes a little difficult, how much of a real desire is there to continue to feed 'I', and the one realizes that it is necessary to achieve certain things which I call the truth about myself and to have that lodged in a certain part of myself usually my brain and also it might be my heart so that I gradually obtain knowledge which is more absolutely or more truthful. I would say you continue with it Priscilla, but work now in a little different way, that is whenever you now finish certain things for fifteen minutes and you then look back after you are finished whatever you were doing and after you have made this attempt that you then start to consider how much you have been awake, and find out why it was that you were not continuously awake, or how often you have been interrupted and what kind of thoughts that have really caused this, you see, you have to become much more familiar with the functioning of it, of the personality, and you get this as it were under observation as if in a form of data for 'I', that 'I' beginning as an objective faculty in the mind has in the mind all the possibilities of functioning like any other kind of a mental function, () in this part is that it receives information which is absolute, which is truthful, for the rest it has a memory and it functions like the ordinary mind in the subjective sense and is also after some time acquires

reasoning, and this benevolent influence that 'I' has on it simply means that 'I' feels that something has to be done about it. I call this simply the joining of 'I' and 'it' but it might also be indicated as a spreading of that what is objective already in the brain to the rest of the brain so as to correct it and reform it, and at the same time while I continue to work to establish a relationship between the mind and the heart and by the use of this particular kind of form of blood which is called, hanbledzoin, so that then if that is possible that the 'I' become united with 'It' and starts then to exert it's influence on 'it', 'it' gradually becomes looser and looser from the bondage of earth and this becomes for the personality a second form of freedom. With this if it starts to grow and there is no reason why it shouldn't grow, only one has to have patience, and that is why one has to find out what is really in the way ~~of~~ in one's personality that prevents 'I' from having full sway over one, so that gradually this development of what a man really needs that he knows that he has in 'it' first an enemy and gradually submits, makes this 'it' submissive, to that what 'I' really represents. The more after the fifteen minutes I can remember that I'm interested in the development of something that is of a higher quality, if after the fifteen minutes when I've done active work of some kind and also have fulfilled my promise that I would not give up, that I would do it until the finish, that I then in that have what I possibly can do, I sit quietly and at that moment I hope that I could be awake and I try to intensify the awakensess by really coming to myself that to go into a certain state of feeling which I could compare to prayer.

It is as if 'I' having done a certain amount of work which now entitles me to the possibility of a unity or at least a contact with forces higher than myself, and for five minutes I should sit quietly and let them penetrate what ever there may be on the outside into me because I put myself in that kind of a state first by doing the task, you understand what I mean?

Girl: Yes,

Mr. Nyland: You will see that this will help you for the whole week because it will bring it back to where it really belongs as a task. It is a possible development in 'I', of course, 'I' is wonderful there because 'I' definitely in this () has a place.

Girl: May I ask you something else, when I spoke of 'I' the way I did what I meant was that it was almost as if I couldn't really make 'I' come and observe me, maybe once a day I felt as if I had really been under observation, absolutely, for the rest of was more a thought, that the reason I use guest is because I feel as if it is not something I can do, I can prepare to receive this observer but can I really, can I

Mr. Nyland: No, you see, that is where one starts to quibble a little bit about words, what is really is causing what, you see I create 'I' and I endow it with a possibility and surely a potentiality of becoming what it should be, a guiding force for me. But it isn't that in the beginning and what I can do is now my personality, is to be open, you see, in that sense I invite that guest to be () but it is a guest which is part of the family, it belongs to me, it is probably the best kind of a thing most essential of me that I now take and say, here, you try to behave like I imagine God to be, and I wish to be open for any kind of an influence that you may exert because of your

quality. You see, in that way, I call it, as you know, porosity. I emphasize then the necessity of receiving without anything of my personality being able to do anything because it is unconscious. But part of me I now save and in the beginning I work as if it exists so that gradually I will () as if there is going to be a reality by feeding it the proper kind of food and 'it' as personality remains open to receive from 'I' in the first place, light, and later on, heat. Alright?

Girl: Thankyou.

Girl: Mr. Wyland, I wonder if I may ask you about an experience that someone else had. Is that alright?

Mr. Wyland: If it can be helpful to you.

Girl: Well, this man is a member of my discussion group, and is new to these ideas, although he has always thought very deeply, a very great deal and become very independent individual in his thinking, and very pure I feel. He was driving to work one day, he lives up in ()ne, and drives an hour and a half every morning, at about 5 o'clock in the morning, just as the sun was beginning to come up and driving through the mountains it was a very beautiful day. And he was alone and there wasn't very much traffic and he just felt a swelling up within him and he said "Thankyou for the beautiful day," he doesn't even know if he said it outloud, he doesn't remember, but an answer came back and it said "you're welcome, I'm glad you enjoy it, I'm glad you appreciate it." And he felt that it wasn't enough that God should have answered him and said you're welcome, but that he should have pointed out the fact that he had appreciated it. This was his reaction to this thought that came to him, and he said, he is this kind of person who is always thankful and has always res-

ponded to these things and he never before had an answer and this to me was a tremendous experience. And I think that he felt it was the result of the reading we had been doing.

Mr. Nyland: It may be, and if he thinks that, let him.

Girl: Well, I'd like you to explain it to me.

Mr. Nyland: No, it is of course very illogical to me, it is fortunate that God knows English.

Girl: You don't feel that it any inner separation?

Mr. Nyland: Oh no, I don't think it is God at all. But that it is for him like that as if a voice which unquestionably one can hear not with ears but with an inner hearing and that it can come from that which is real and is aroused when you say, ah, what a beautiful morning, that that goes at the time that he says it probably deep enough to stir in him something that is much more essential. But I'm afraid that that which came back is a reflection already of the original thought, and it then takes on that kind of a form.

Girl: Why hasn't it come back at any other time?

Mr. Nyland: Because he is in a better state and the better state may be because of the reading.

Girl: But it is something more genuine than ()nc - not clear

Mr. Nyland: Oh, for him it is.

Girl: I don't mean that there's a God out there who has answered his (nc)

Mr. Nyland: Okay, it all depends on what people usually have as an imagination about their God, you know, whenever one uses

() particularly a God that has a voice and can tell you, you're welcomed, I would say he has gone too far but certainly it is sufficiently for him whenever he can take it for whatever it is as a meaning, and that it may then arouse a certain satisfaction or religiousness, or whatever it is, unity with the infinity, or you know, in tune with it, ()ne Girl: It sounds like a very beautiful experience, I don't why you can't () it.

Mr. Nyland: Yes, I'm not talking to him.

Girl: No, but I would like to understand it.

Mr. Nyland: Good, I would then say, 'How wonderful' and I would not question about his God idea, I would simply say it was a marvelous event, and for the rest, let it go, I would not even analyze it, but you asked me what I think. Although I think many people should be left in the state in which they are particularly when they have experiences that have a definite meaning. It may help him, maybe he was extremely nice to his wife when he came home. No you know, why should one question they say from them that is so and they will go on, try to argue with you when you deny it, and say 'but I heard it!'

Girl: No, no, it's nothing like that, I'm not trying to say it's something supernatural ()ne

Mr. Nyland: No Darling, I'm saying that it is perfectly marvelous to have that experience, how real it is from an outside standpoint how would I know what it is for him, even he doesn't know what is reality. But I would say that's neither here nor there. It's ^{good} ~~said~~ as an experience, the only thing that I would say as advice, don't wish it for yourself.

Girl: I thought he had tapped something more genuine there.

Mr. Nyland: Within himself?

Girl: Yes.

Mr. Nyland: What is within himself?

Girl: The answer.

Mr. Nyland: Yes, maybe his god is within.

Girl: Isn't it nice to be able to ()nc

Mr. Nyland: ()nc It happens to be him that was opened up
and then it came back and I would say it was a reflex ().

() of that moment, maybe even an
awakening. I would almost say, quite accäidental but never
theless, as a result of certain experiences that have gone on
in
before he came into a state which he then heard this particular
voice.

Girl: But your're using beautiful words like awakening and
then you're saying, don't wish it for yourself, so I can't
understand.

Mr. Nyland: That's right, because you can never wish for the
experience of someone else.

Girl: Oh no, no, but if something like this happened to me
should I be happy about it?

Mr. Nyland: Yes, if it happens.

Girl: Or should I think I'm going nuts.

Mr. Nyland: No, not at all. Haven't you heard voices yourself?

Girl: No

Mr. Nyland: No, really? Well, you will. Never deny it, always
live with the expectation but never wish for it because that

spoils it. Living in the moment means that I don't live for the future. Awakening means that I am interested in this moment, then anything can happen including miracles but I never can define what it is going to be, but when it does happen, I can call it reality, or I can believe in it as if it is real, or even if it is consolation if everybody could prove to me that it is, I still have the right to say but it is real for me. As such it is a beautiful thing. Now we agree?

Girl: Yes.

Girl: I want to report on my task, which I've never had some thing like this happen before in that everytime I did it it was exactly the same and I know I was in a little above ordinary consciousness, I was aware of myself, of my body at the time and I was able to keep my attention, well I could see where my attention went from the task, and when I came back to it. I could prepare beforehand for quite some time or else I could try to come to myself at the foot of the stairs and every time I got to the foot of the stairs I just went into the same state, it was like klunk almost, I was just there and I couldn't even with the task and trying to use my body to get my foot up and everything, it was simply flat, something just didn't come from it.

Mr. Nyland: It was this walking up the stairs that it didn't participate in?

Girl: Yes.

Mr. Nyland: And never anything happened?

Girl: No, I would stop on the stairs, I was very hung up in the technique of it, and my mind very often was going on about whether I should do this and exactly how I should lift my foot.

Mr. Nyland: Well ~~you~~, before you started did you try to wake up?

Girl: Yes I did and sometimes I tried, two times relaxing and focusing on something to try to get me into the state and I would be in a state, I could keep it a state of awakening to the stairs but then it was more like an emotional blocking off as soon as I got there I felt ready and willing, I had no objection to doing the task.

Mr. Nyland: Did you expect too much from it or what was it?

Girl: I might have, I think maybe until I give participation scared me.

Mr. Nyland: It is a simple thing. I should not use that word I think. If we now forget about participation and if you now walk up the stairs trying to hold onto the banister and wake up, but stop at each step. Would that be possible?

Girl: Yes.

Mr. Nyland: And not to have any other thought than just yourself walking up the stairs. If you possibly can don't think about what you are going to do upstairs, or what you have done downstairs and just that the body walking up and ()

Do you know what I mean now? Just to be awake before starting slowly, holding on to that awareness of yourself and remaining aware as much as you can as the body is moving and no question of participation, just be awake. Do it again, I think you made it much too complicated. You thought about it with apprehension,

that it may not work, or you expected too much, I do not know what it is but there were too many thoughts going on beforehand perhaps with a little fear that it has to be done with participation and what the devil is participation. and how can I do this. you know () just simple becoming awake. Do it again, and as I say forget about the words that will appear of course, try not to have any fear.

Girl: No special things in my body, just going up stairs.

Mr. Nyland: That's right, just that ()nc, the same kind of effort but slower, the slowness may be necessary to match whatever your desire is, that is the wish to work is, there is a certain correlation between them. All right?

Girl: All right.

Girl: Would you please suggest a task for me having to do with my tendency to criticize myself.

Mr. Nyland: You criticize yourself?

Girl: Yes.

Mr. Nyland: I've told you several times that your mind is your enemy and this whole question of criticism is not based on any thing in particular that only that you think that you want to criticize in order to give yourself an attitude, not that you are superior but you have this feeling as if you are. Accept people on the outside, in the outside world.

Girl: Wait, excuse me, criticize myself ()nc

Mr. Nyland: It comes from a criticism of others or a jealousy or a thought that the others are worth more than you are, that you feel that you have to live up to certain things which you may notice on the outside world. In reality you criticize the

others but it takes on the form of criticizing yourself. The form of jealousy is a critique, it is that something that I wish in the other that I really am afraid for myself to have and I criticize it in others that they have it. You see what I mean?

Girl: It sounds a little complicated.

Mr. Nyland: When I have a feeling that I'm not living up to certain things that I consider are ideal for myself then I judge by certain results and I find that I'm critical about what I ~~am~~ have performed. I don't realize that I am a picture of a certain habitual way, or mechanical or automatized or limited. and acceptance of myself or whatever I happen to be at the moment is exactly the same as accepting someone else for whatever they are and without giving them credit that they are better than I am. The totality of everybody being mechanical including myself puts everyone on the same kind of a level and any idea that I have about myself as I should have been different of course is based on the wrong assumption. The question is always can I accept myself the way I am and whenever I catch myself in a criticism of myself I know that I am wrong. In order to reduce this this form of criticism I have to use part of my mind, part of the mental functions by becoming observant or aware of that what I am without having my criticism interfere with it. That this is () at that time I ~~switch~~^{split} my mind off a little bit and divide it, part can be reserved for continuous criticism and the other part I set in motion in regard to an observation process of myself, so the task is this

you catch yourself criticizing yourself, inferiority complex, or whatever it may be, which as I say is based very often on comparison with other people on the outside, but now instead of continuing in that train of thought you start walking and you try to become aware of yourself, you become active with your body, not sit, don't stand, don't think, don't read, just start activity, bending forward, picking up this or that, washing your hands, cleaning whatever it may be, but become active with your body, and as you now are active with that you become aware of that with another part of your mind of course. Pretty soon that kind of activity which then takes place in your mind even if the observation is not fully impartial the side effect, the part that is now criticizing yourself, it will have two results, one is that there is not much room for criticism when part of the energy goes into the wish to observe and the other is that because of the observation I will receive in my mind self-confidence and that's exactly what I need when I want to counteract self-criticism. You understand it?

Girl: I understand what to do.

Mr. Nyland: Yes, whenever you catch yourself critical of yourself you start doing something.

Girl: Or if I am doing something perhaps ()ne

Mr. Nyland: I don't know if, you see, if it is when you are doing something and it arouses your thought to be critical about yourself do something else that does not require any criticism We use that activity to simplicity if you possibly can but you should need not criticize yourself.

Girl: I mean if I'm walking along the street criticizing myself for what I haven't done,

Mr. Nyland: That is different because you are not criticizing your walk, you then as you continue to walk become observant of your walking. You have to give your mind something else to do besides being involved in criticism. You understand now?

Girl: Yes.

Man: I would like to report on my one hour task Saturday, and I think it was a failure and it was a success. I gave four or five days thought to the task and I came to the conclusion and I came to the conclusion that I should leave my 'it' home, my personality.

Nyland: How would you do that?

Man: Try to dissuade myself that when I'm with 40 people, or 60 people in a room to do the words where I speak 100 words or 150 words to strangers, I think it is my personality which does the speaking cause I'm similar in public domain to a performer or an entertainer and what would seem to me

Nyland: It is only a little part of your personality, but your personality goes along with you, you don't leave it home

Man: Yes sir, that is true but I don't know quite what I was doing but I felt that I would submerge myself and that what I've always wanted in my life when I talk to someone is to know how they are, what they are, what they do, and how are they. I am concerned what the other person does not me. I practised this and consequently it reversed to me not I wanted to go, how can I do this task, I'm accustomed to 150 words per minute and I'm

asked questions and I said to myself I will ask the person to whom I'm introduced 'How are you and how is your photography, how do you like America?' in other words, I met four individuals whom I've never seen before and I practised my words that I knew it would be 150m my equipment that I took with me was that I knew what 150 words per minute was, that was the mechanics, and I knew that the second minute it would be 25 words. I tried it on four different people, I was very, very disappointed because of daily life and misjudgements in taxis and so forth, it was my fault that I couldn't do it a whole hour, I knew I couldn't do it a whole hour with a three minute rest, but I knew one thing, that I had twenty minutes when I got upstairs. Now, there were thirty people in the room, I was late, so I said to myself, alright, now what we do is we talk to the people as I get introduced to them and you talk about them and you don't say anything but you say it at fifty words a minute and you know what fifty words a minute, then you must do it for a minute, then you must do it for two minutes, and I spoke to these type of people. One was a man and his wife from Paris who is located in New York now and is a professional man. I spoke to a young girl who is the daughter of a very prominent actor and I spoke to a photographer who is a very wealthy son of a very famous, wealthy (nc) who indulges in photography and had recently photographed me with a well known man from Mexico. What I'm trying to say is what happened to me, I did the task and as I did the task I found that my voice came from another echo and that it was true that my personalty would have to help

me and I can't be sure that my 'I' will be able to observe what I'm doing but I was conscious of the words being different coming from my voice box and I found that I was getting results. Now what I would like to do Mr. Nyland is that I have an opportunity next Saturday, I believe it's the Saturday after next, to meet two hundred people for one hour, no I will be in a room, I know no one, the point is I want to go where there are 200 people in several rooms, there is no cocktailing, there is no nothing, that has been absolutely stopped which is very fine, wonderful because I will be talking to sober people that I have never seen before, It's very important () no this does not happen in New York where I go, they are all drinking, that's why I don't go. What happened, what did I do, did I assume something.

Mr. Nyland: You did part of the task by reducing the ^{quantity} ~~volume~~ of words to 50

Man: Yes sir, and to 25, and I did rest 3 minutes, I did rest I went to a corner, and once I sat down in a chair.

Mr. Nyland: When you were talking you were saying something hoping it would come from your 'I' and you still had to use your personality, you always will, because 'I' has absolutely no development of voice, vocal chord, you know?

Man: Everything was strange to me as I talked () no but may I say how the people, how I reacted to the people?

Nyland: No, I'm interested in how you were and if you at any one time during that one minute trying to choose your words, going at a certain speed if there was something you would

consider being awake because the task is now determined ()ne

Man: Only a second, only a second, maybe not even that much.

Nyland: Did it come back?

Man: Yes Sir.

Nyland: Several times? in a minute? There are 60 seconds in a minute.

Man: Not in that period. I was conscious in those 20 minutes with the rests I think 3 times.

Nyland: The task included to be conscious whenever you could, whenever you were now talking 20 or 25 words.

Man: I got lost in the 25 words, I got very lost.

Nyland: Good, then let's say that 50 is very nice, already quite a difference from 200.

Man: And I was tired, I was a little tired.

Nyland: Were you awake, during that time? You say no?

Man: I think so but at short second intervals, it could not be longer than a second but something was watching me.

Nyland: Now, with the 200 people, and again using 50 words a minute, at a certain time, can you now try to be awake.

Man: I'll try, but I don't know. But it needs practice, it needs lots of work. That's why I'm asking for the task again, I felt like I was stumbling.

Nyland: You can practice, now, maybe.

Man: You mean until I go?

Nyland: Now.

Man: Now, well could I practice now by saying what was the after effects when I left -

Nyland: ()nc When I say now I mean 'now', this moment, did you hear, were you aware of yourself, as you sit?

Man: Yes sir (in answer to all the questions)

Nyland: This is what I mean, this coming to yourself, at certain times particularly when you are in a strange kind of a condition compared to your usually way of using words, only now 50, you have to select them, do not go over the 50, you have to be careful ^{and} perhaps talk very slowly and all these things enter into a certain form of behavior of yourself which will enable you, because of the strangeness to remind you that something else is ^{are} (at stake), like now you ^{are} constantly under that kind of admission to yourself it ought to be awake as you now talk, as you now sit,

Man: May I say what was the after effects when I left that place. I went to dinner with a very fine person.

Nyland: Ralph, the only thing that is of interest, is that you actually were awake, not a description of what happened with so and so, and this and that, only that what counts at the present time in connection with the task, or in connection with any kind of an experience is that I experience states of awareness. Not a description of ordinary life, not even when ordinary life is a little different the only thing that really counts at the present time is an objective sense in an experience of objectivity.

Man: But sir, I continued the task, what I mean was the results was that I continued the task for a couple of hours, I did, I did it almost automatically, I didn't realize I was doing it but I experimented with one person for two hours but I didn't do the 50 words a minute, I can say that.

Nyland: ()nc, and now we get back to the question, how much awake?

Man: One period on this after while was for quite a little while because I was I was giving advice to an older person who really wanted some advice about something that was very basic and very real and I found by staring at a spoon.

Nyland: Are you awake now, are you awake?

Man: Now I'm alive.

Nyland: That isn't enough.

Man: Well, I mean I feel alive because I see what happened to me on Saturday, I mean I'm alive because I can see out of the corner of my eye Saturday.

Nyland: When you move your hands now, are you aware of them?

Man: Yes, yeas, yes, yes, because it is necessary for me to move them in that direction.

Nyland: Could you move them differently?

Man: Yes I could but I wouldn't normally because it would have to be this way, I could though.

Nyland: Say the same thing but move your hands differently.

Man: Move my hands differently, yes.

Nyland: You were explaining something to someone else, can you explain it with your hands different?

Man: Yes I can, I think I can.

Nyland: Really, will you try it? Go ahead. Now.

Man: Well what happened was it was practically

Nyland: What, what? (referring to the hands) Ralph, Ralph.

Man: I know what I'm doing because it's my left side, I'm left handed, because I trust the left side

Nyland: Alright, it's alright.

Man: I said I could do it, I think I can.

Nyland: Can you do it? What about your arm, can you have your whole hand out like this? I know I can do it? Can you do it that way? You said it this way. Go ahead, do it.

Man: Well, shall I say what recurred on Saturday?

Nyland: I would like you to be awake now.

Man: Be awake now, and just hold up my hand and say anything?

()nc use the three principle prayer.

Nyland: Yes, all right, are you awake?

Man: When I said that, I think so, I think so, I'm not sure.

Nyland: Good, at least you make an attempt.

Man: I was alive, I was alive.

Nyland: I'm not interested in that.

Man: Well that's the beginning of being aware.

Nyland: ()nc sometimes dead people can do also ()nc We don't all express it in the same way.

Man: Do I do the task for an hour when it comes up? from 4-5 and let us assume that I have been told there will be 200 people present at the hour of 3:30 and at 4:00 there will be 220 and at 5:00 ()nc, should I go from 4-5

Nyland: Yes, maybe one minute to four, and one minute to five.

Man: And consider my words, and know what words I am going to use, 15 to 25, in the second and third minute.

Nyland: Wake Up Ralph. That's all.

Man: Yes sir.

Nyland: I don't care how many words you would use if you could be awake. You understand?

Man: Yeah. Yess sir, I do. The restriction on words is off.
If it's necessary to wake with more than fifty words, then just wake.

Nyland: It would be wonderful Ralph, if for instance you could talk with your hands in your pockets.

Man: I'll try that too.

Nyland: Yes, it would be wonderful.

Man: That's submerging the 'it! That's what I want. I'll try it, I'll try it () a great deal is not clear in here).

Nyland: All right Ralph, let's do that.

Girl: Mr. Nyland I would like a task that has no purpose other than waking up.

Nyland: Well, all tasks are like that.

Girl: All tasks have that as their prime purpose but I think most of the things that I do have some other object, () cleaning.

Nyland: No, that is not a task in our sense of the word but it may be a desire to change certain things for one reason or another. A task only has one aim, to be awake as often as I can if I can remain awake, or at least to become aware and to stay aware, it doesn't matter at all what I do as behavior as long as 'I' can observe and be impartial to that which is taking place. So the task has nothing to do with that what the body is doing, it does it in a certain way different from habitual forms of behavior in order to remind me that something else is involved besides the change, that is it has to be associated with the thought of wanting to wake up and the emphasis of the task is always and it must end that way, to be awake. All right? So if you are now doing certain things without that awakesness

attached to it, simply attach it.

Girl: That's it?

Nyland: That's simple. What kind of things have you done? Extraordinary, out of the ordinary? That could be used for a task?

Girl: Well, I don't think I have done anything out of the ordinary, I have tried to bring something else to what I'm doing but as I say most of these things are household tasks or walking, and you know, walking to work or something that has ()nc

Nyland: That is out of the ordinary. But what are you doing to it? What else that you add?

Girl: I try to be aware of the, of my body functioning, of the day dreaming.

Nyland: ()nc, both talking together) Yes, but that's not, you mean, trying to become aware, that is the addition? Which is quite right, if that is the addition that I want to wake up I set up some other kind of machinery parallel to my ordinary behavior that you could call an addition, then that is the purpose for that is that an 'I' exists, or at least starts to function, that becomes aware of me as I walk, which is all right but when it is an ordinary habitual walk, there is very little to indicate that I want to do something else because that goes mechanical. Can you hobble?

Girl: Well, sometimes I do because my feet hurt.

Nyland: ()nc, or one leg is stiff, you have to drag it. Can you do that?

Girl: Usually what I do in walking is to become aware of the rhythm, and often, therefore, change the rhythm.

Nyland: Do you walk by some stores?

Girl: You mean past a store ()?

Nyland: In a block?

Girl: Oh yes.

Nyland: Can you walk with your face constantly to the right?

Girl: You mean the stores are on the right?

Nyland: Yes, always not failing, like this the whole block. And the next block, always like this? Can you? That would be a little different way that produces something unusual~~x~~, and it would then give you a chance really to find out or to have a reason that the question raised by work (?) and that could be associated with the desire to wake up. All right, the third block with your eyes () like this, not to look up, not around. And the fourth if you really are very adventurous ^{will} to look up but I don't think it ~~ix~~ work, because you might run into something. All right, change it around, as I say hobble a while with your right leg dragging, you know? Walk () shoulders, right one up, left one down, walk with your arms swinging all the way () no Walk with your feet, setting them in like this not outside. All kind of changes you see, but the idea is that I want to remain awake and observe myself become familiar with myself in this new kind of condition as if there is something actually observing me, as if that awareness is in something that is, I would almost say, not me, it is part of me, as if it is outside of me. Still it exists, that is what we are interested in. All right, now what will you choose?

Girl: You mean I should one of those things you mentioned?

Nyland: I think so, may as well settle it.

Girl: Well, first you said to look to the right, and then

in the following block to look to the left, and then the third block to look down.

Nyland: And then to repeat it, how many blocks will you have to walk?

Girl: In the morning when I go to work I go, I think five blocks.

Nyland: Good, but now you have to wake up, you know what is meant by that, really to make an effort to wake up, to be present to yourself, to be there, all right?

Girl: Those are very good times ordinarily, walking.

Nyland: Whatever it is, (), you use it now by reminding yourself because your manifestations are a little different, all right?

Girl: Yes, thank you.

Nyland: Next?

Man: Part of my task was to report on the task of the past week. I'm ashamed I could not carry out the task which was to three times a day to stop and come to myself and judge how often and how well I've used my time in the Work sense, and then to judge with a numerical number how well I did and each time to try to improve. I started with fifty and went down to five, I could not increase it, for the first three days after which I ceased even listing the number. One possible reason is that I have been extremely busy and identified with my work that I am now doing which is on a time limit and a thousand and one things that happened and have to be accomplished.

Nyland: (not clear, whole sentence covered by background noise)
Do you have to do the thousand and one things and nothing else or other times in between the thousand and one things that you

actually could work?

Man: I know I could function better if I were working, in fact () no

Nyland: I don't think you should find an excuse in the thousand and one things. I think that sometimes () are very much occupied particularly when you have a deadline to meet, but there are quite definitely during the day I would say a hundred opportunities that one is not even thinking about the deadline, blowing your nose, smoking a cigarette, going () putting on your clothes, eating,

Man: Mr. Nyland, there have been these times, but I've not three times a day judged how well I've used the time.

Nyland: But this is a crutch, the judging you do in order to see how you actually are, but there is not enough interest for that, you have not enough interest for even wanting to do it right. The point is, I'm interested in finding out what I really am and if there is any chance that when I give it enough attention that I can grow. I have to be interested in something that ought to grow, and I must be convinced that I want to work. And when it loses already after three days I'm really not interested in my growth, something else has taken over that I allow. You see, all that was needed for one week, you have to admit this to yourself, there can be no maybe about it. If I say I am going to take a bath every morning at five o'clock, then I mean it, there is no maybe, I do it. But I must be convinced that I want to do it () and () could be anything, it may be that I would like to talk about it, and get admiration from someone else, it need not be in relation

to having to wake up (), but I have to learn that if I want to it in connection with having to wake up, of course then it has to be explained in that way but as far as for myself make up my mind that I'm going to do this at a certain time for such and such a reason, then I must do it. You see, you do it when you have certain dead lines to meet, or when there is a responsibility on you that you care to perform because you have an audience or that it is necessary sometimes to fulfill a certain task as a profession because there is pay for it and there is a little bit of conscience involved to say that I want to be honest about it. Such things we know in ordinary life but for this wish to become () developed we haven't got that kind of a conscience so some how or other it has to be born and I probably have to think about it probably more, I feel more about it, and really realize that I need it, and ultimately the reason that I don't do a task is that I don't think I need it. Almost I would say ^{that from} there is a better change that must take place in him, it has to be taken entirely out of the realm of curiosity or adventure or a lark or something that is more or less joyful or perhaps something to talk about into another category of an absolute necessity that belongs to my life and if I don't do it I die. It's () to talk about it even because while one talks about it there are all kinds of reasons why I don't want to face it so I'm afraid it has to be faced, and the question of the task, of one task after another gradually will make me realize that if I continue the () that there is a very definite

reason that then becomes an experience for me, once an experience then I know there is a need, you understand what I mean? do you understand this reasoning?

Man: I understand with my head.

Nyland: That is right, that is where it will start, the clarity in your head, you see it as a necessity in your head, and now you have to make the wish go across to your heart and with this you have to use whatever there is that's manifestations with your body to get to your heart because there is no direct connection between your mind and your heart but you can ^{from} ~~you via~~ your mind go via your body to your solar plexis and the more that is deepened as a feeling the more it will go to your heart as an emotion. This is why I say one has to remain active thus it can become a means but it must go through that particular kind of a, this is the bridge, I say it is sufficiently in one's heart then there is a possibility that there is a bridge between the mind () no If it is in one's mind one lives with it and at any time during the day one brings it out and looks at it until it starts to annoy you and that is the wish that can be converted into the wish to wake up. All right?

Man: I'll try again.

Nyland: Yes, do.

Man: I would like a task for this week, Mr. Nyland.

Nyland: Are you free this week at school?

Man: No, I'm not.

Nyland: In connection with school? In connection with your free time? When is the best ()? as a task?

Man: Well, I don't know what you mean.

Nyland: I mean what are the best conditions, what are different kinds of conditions in which by this time you must know what are good conditions, conducive, and what are conditions that you don't want to touch because it's impossible anyhow.

Man: Yes, well, the two best times are a time when I walk alone, which I've mentioned to you, and the other time's when I teach my graduate course which has only two people in it who don't, there's a very easy relationship between us and I frequently use that time to

Nyland: Fine, how often does it meet?

Man: Well, we have been meeting one hour a day, every day.

Nyland: Before you go into it can you stay five minutes by yourself?

Man: Yes, I () do it in my office.

Nyland: () you plan what you are going to say?

Man: No, there're on e of these courses, there're not in my discipline so I have to be very easy with them so to speak, I have to let them bring up the problems, they're doing some reading and solving certain problems, and they ask me any question that comes into their minds and then I answer it as best I can, we talk about things and then I leave ()no

Nyland: You do not know what might come up?

Man: No, there's no telling.

Nyland: But can you collect yourself before you go into what is the classroom, or

Man: No, it's my office

Nyland: They come to you?

Man: Yes.

Nyland: Before they come can you collect yourself?

Man: Yes.

Nyland: Can you then, at that time, do you get up and shake hands with them.

Man: No, we just

Nyland: You () say hello, and they sit down. At the time then when they are sitting down, can you then re-sit, can you change your position?

Man: Yes, I frequently do things of that type.

Nyland: Good, but wake up with it.

Man: I mean I've tried this.

Nyland: That's right, during the whole time, your hour with them,

Man: Yes, it's an hour

Nyland: Make almost nervous movements and try to be awake, cross your legs, but it back again, stretch your arms, move your head, sit up straight, bend over all the time so they say, 'what's the matter with him?' you know, all the time trying to use this to get a picture (as if in your) room you are up on the ceiling and you look down.

Man: Yeah, you mentioned this to me once before and I've tried to do that type of thing frequently but I find that it is extremely difficult and it appeals to a part of myself which I was in my imagination ()nc

Nyland: ()nc, never told you to be up on the ceiling.

Man: No, but you told me to look at myself against the horizon, is there a difference?

Nyland: Yes.

Man: Okay.

Nyland: Could you try it?

Man: Certainly, yes.

Nyland: But you have to keep on moving,

Man: The whole time?

Nyland: As much as you can.

Girl: I was going to talk to the women in my office this week.

Firstly, I talked to the girl that I like the most

(Five feet in here are impossible to understand, both the girl and Mr. Nyland)

Girl: The first day I really didn't feel like talking,

Nyland: But this was the one that you like? and you didn't feel like talking to her?

Girl: Well, in the morning I really didn't feel like talking.

Nyland: You should have taken another one.

Girl: No, I talked.

Nyland: Oh, you did. Did she talk? And how was it?

Girl: Well, she told me about things

Nyland: How were you?

Girl: I could wake up and say something, like one thing, a short sentence ()nc, and then the only other topic we got on were things that were good for me that's why I was listening, just waiting while she spoke. I () what I can do by myself, walking, pausing before answering the phone, this kind of thing rather than sharing

Nyland: Yes but the whole idea was, wasn't it, to have a chance with other people, because that, to be alone by yourself is what you prefer. You like it and this was to acquire something else

Girl: (too far back, and not clear) I think I didn't want to give up something I like, I don't have to give it up, I can still

walk.

Nyland: Yes, ()nc, maybe you can walk with a friend. How was the (), the good one so far.

Girl: Well, I made an effort in the morning to find things to talk about. I can't get the things in my head when I'm talking to someone else that I can when I'm alone but a small amount of something could happen to me I could speak carefully, I can be more aware of myself, I can think of the right thing to talk about to someone.

Nyland: How about the ^{enemy} ~~enemy~~?

Girl: I turned around and spoke to her something I'm usually ()nc, and she was very outgoing to me, she gave me some ideas and hints, and told me (),

Nyland: So she is not an enemy anymore.

Girl: Funniest thing is there is also our ordinary life, people, one woman gave me a piece of candy, ()nc, I don't know what conclusion I could come to.

Nyland: You have to change your viewpoint, I think. All the people there in the office are your sisters now and you bring them some candy.

Girl: What am I doing this for?

Nyland: I don't know ()nc, does it have any kind of a meaning?

Girl: I don't want ordinary life, more than anything (?)

Nyland: You don't want it?

Girl: No.

Nyland: No. That's right. Your're amusing(?) and now such amusing is out because that isn't the purpose, now what is the purpose.

Girl: I know what it's for.

Nyland: All right, then don't ask me what it is for.

Girl: But if someone gives me candy in ordinary life,

Nyland: Yes, can't you wake up?

Girl: Oh-h-h-h yes!

Nyland: Yes? and you say it oh-h-h-h

Girl: Oh yes, I did.

Nyland: Good, did you wake up?

Girl: I think I did something in a different way, yes, yes

Nyland: Wait a minute, there's something wrong here. Were you awake or not?

Girl: Well, I don't know.

Nyland: Did it help any?

(When the tape changed there were five or six feet that I could not get enough volume on)

Girl: I have been working at the office at some times.

Nyland: Ordinary work?

Girl: No, Work.

Nyland: For yourself? So in that way it was helpful?

Girl: It was.

Nyland: Would you do it again, ^{with a re-classification?}
~~for-the-week-after-vacation?~~

Girl: I'll do it again.

Nyland: And you know for what reason? Then let's do it. All right?

Girl: What do you mean re-classify?

Nyland: No, you have to re-classify, you know which one's are your friends. (the one that gave you candy is now your friend)

(Again not clear)

Nyland: And I can understand you have no particular desire

to do it.

Girl: (Not clear

The last part of the conversation with Ellen is almost totally unrecognizable except for brief words - what little could be deciphered has been put down.)

Myland: So, goodnight everybody.